



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Beneventan Script: A History of the South Italian Minuscule.

By E. A. LOEW. Oxford: Clarendon Press, 1914. 8vo, pp. 20+384, 9 facsimiles. Cloth, 21s. net; with morocco back, 25s. net.

Palaeography has been a very uncertain science. It is still a somewhat uncertain science, despite the diligence and learning of its valiant devotees since the time of Mabillon. Too many conclusions have been based on rash assumptions or faulty and limited observation, and have been repeated from handbook to handbook, since the welcome era of handbooks was ushered in, and even since photography and its dependent processes have done so much to assist the acquisition of a general knowledge of the subject. What has been more needed than anything else is a thorough historical study and exposition of the writing of individual centers and regions, even down to the matters of abbreviation, punctuation, and spelling, which the ordinary student who turns to palaeography as a subsidiary to the study of text-tradition usually disregards, often much to the detriment of his own proper work.

A few noteworthy contributions have been made in recent times to such foundation studies of individual types of script. Outstanding among them is Dr. Loew's *Studia palaeographica*, published not long ago. The present dignified volume is the ripened product of which that was the first fruits. At last we have a competent treatise on an important "hand" by a thoroughly trustworthy scholar who has already proved his ability. The Carnegie Institution of Washington (as well as Mr. James Loeb) deserves the especial gratitude of American scholars for having made possible the protracted studies that Dr. Loew has carried on in Europe during these many years, and it is to be hoped that their fruitful benefactions may be continued. Unfortunately no purely academic foundations in this country appear to be so constituted that they can support investigations of such extent and of such character, though many would be glad to do so.

To essay in detail the enumeration of the facts that Dr. Loew has added to our knowledge of the Beneventan script, and of the corrections that he has made in the statements put forward by others, would transcend the limits of function and space of this periodical. They are many and noteworthy. They have antiquated the treatment of this subject in our latest and best general handbooks of palaeography, and even the special treatises of Cassinese scholarship must yield in honor to the newcomer from the West. That is of course one of the proper moral disciplines of learning, for the senior to be corrected by the junior, the teacher by the pupil.

A few scattered remarks may be permitted from the standpoint, not of a palaeographer, but of an interested observer and a student of text-tradition. It is much to be hoped that the title "Beneventan," which Traube ultimately adopted and Dr. Loew supports by argument, may

finally displace the less accurate and reasonable and often, indeed, misleading appellation "Langobardic" or "Lombardic," which appears now to be its only real rival. Dr. Loew's *Studia palaeographica*, and his forthcoming collection of plates, to both of which he not infrequently has occasion to refer in the text, might well have been mentioned with bibliographical detail in the Preface. The study of the beginner would have been much assisted by the use of more special types for individual letters, abbreviations, and signs, especially as the facsimile plates are limited in number and content. At all events, specific reference for individual points to the plates that are given would often have been a convenience. And the lack of more plates is to be deprecated. When a book costs as much as this does, most readers simply will be unable to purchase in addition the more expensive plates of the *Scriptura Beneventana*. The ideal handbook would be one reasonably complete in itself for the purposes of the ordinary student. Dr. Loew well describes the differences between Beneventan and Visigothic in his argument against the possibility of the former being derived from the latter. A welcome supplement would have been a more formal and connected statement of the differences between the Beneventan and the hands in vogue in northern Italy before the Carolingian influence prevailed there. The summary of the typical characteristics of the Beneventan script on pp. 93-94, where only four are mentioned, does not agree with the later reference (p. 99), where five is stated as the number. A somewhat different schedule is given on p. 302! On punctuation to indicate voice-inflection in oral reading it might well be noted that the ordinary Italian does not always use the inflections traditional in English, and very likely his mediaeval forbear did not. The accent on the last syllable of certain words (in more than only Beneventan MSS) appears not merely to designate them as "foreign words," (p. 276) but to be a real stress-accent-mark. It does not seem to the writer of this note that Pertz said anything different from Dr. Loew on the matter of the position of the hyphen (p. 278 and n. 5), nor did Mabillon say, as Dr. Loew asserts (p. 315 and n. 1), that in dating a MS "the general impression should be the first guide." He said that one is not to trust to the style of writing alone, nor to any one single item of observation, but is to take everything available into consideration. Beneventan scribes indeed preferred the spellings *nichi* and *nichil*, but surely not every scribe who so spelled was Beneventan or under Beneventan influence, as Dr. Loew's form of statement (p. 283) would seem to imply. How can it be safe to attempt to date undated MSS within so limited a period as thirty years? To say nothing of other considerations, such as the transfer of monastic writers from one place to another, an old man and a young one may easily be writing at the same place and time hands fully half a century removed from one another in style. The contemporaneous hands of the present critic and of his father, both facile users of the pen, were palaeographically judged a full century or more apart. It is to be regretted that a book

otherwise so complete does not include a chapter on the ornamentation of Beneventan MSS, even though the omission is due to the near approach to publication of a special study of the theme by another writer. A more lamentable defect is the absence of an index of subjects. There is, to be sure, a reasonably analytic table of contents, but this is far from sufficing. The treatise contains much unavoidable repetition and scattering of discussion (and some that was doubtless due to the period of time over which the composition was possibly extended), and in the absence of an index the consulting reader will probably miss something that he is searching for. Even the composition of an index would probably have led the author to certain condensation and reconciliation of statements. There is, to be sure, an admirable hand-list of Beneventan MSS, an index of MSS, and a condensed index of authorities cited. The list of Beneventan MSS, complete as far as the author's knowledge goes, will be hailed with loud acclaim.

Traube's life, prematurely shortened, is remarkably prolonged in the excellent work of his devoted pupils, among whom Dr. Loew stands pre-eminent. We heartily wish him length of days and favor of fortune for the continuation of the special studies in which he is so successfully launched.

E. T. M.

Studies in the Odyssey. By J. A. K. THOMPSON. Oxford: Clarendon Press, 1914. Pp. xii+250. \$2.50.

This book, written under the direction and guidance of Miss Jane Harrison and Professor Gilbert Murray, deals with the origin and growth of those traditions which found final expression in the *Odyssey*. The Minyans of Boeotia created the character of Odysseus whose maternal grandfather was Αἰπόλυκος, Very Wolf, a wolf-god of Parnassus. The name of Odysseus was originally Ὀλυσσεύς, the stem of which is *lukos*, and so accordingly Odysseus and his grandfather were originally one, and the hero of the *Odyssey* was at one time a wolf. The traits of a wolf are the shifty traits of Odysseus: "So Odysseus the Shifty Lad of Greek mythology is also the Wolf." The cunning attributes of Hermes were those of Odysseus: "Odysseus was originally a mere double of Autolykos, who again was a double of Hermes." The hero was also the sun-god: "The sojourn with Kalypso may represent the periodic disappearance or obscuration of the god, and thus represents the winter feebleness of the sun." "Herakles is also the Daimon of the Sun-year, hence the substantial identity of Odysseus and Herakles." "The arrows shot by Odysseus are the rays of the sun, and the bow is proper to him in just the same way it is proper to Apollo, because it is the weapon of the sun who shoots his rays from afar."

The Odysseus legend, starting from Boeotia, moved to Arcadia, where it took to itself the Penelope legend. Penelope was originally a duck, πηνέλοψ, the divine Penelops of Arne in Arcadia. "Penelope is in essence the same as